

# MCGILL DAILY

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by alvyn m. katz

## McGill offers services to business

The government and the university administration cooperated recently in the creation of an organization which will rent out McGill's resources to the industrial elite.

The organization is called the Office of Industrial Research.

OIR was set up in response to a demand from companies which cannot afford research facilities and staff of their own.

According to W.D. Croft, Director of OIR, the organization will also fulfill a secondary function of grooming the next generation of recruits for the industrial complex.

The program will "equip students with skills which make them more useful to industry", he asserted, in a burst of candour.

Principal Robert Bell agreed: "We hope to gain a better understanding of the environment into which our students will graduate, and thus provide them with more effective guidance".

Croft, recently manager of Marketing Development for the Chemicals Department of Gulf Oil, Canada, brings his intimate knowledge of the workings of the industrial capitalist system to his latest job.

In the last three years, McGill has spent more than \$15.5 million annually on research. This money has been obtained

entirely from industry and agency grants and contracts.

OIR has now been granted \$156,000 by the Federal Department of Industry, Trade, and Commerce to carry on its activities.

"It's not going for research at all", Croft reassured. "Our program is really promotional in purpose".

Advertising campaigns to involve industry in the university activities will take the form of brochures, person-to-person contacts, and talks and speeches.

Croft does not feel that the present recession will affect OIR. As the recession breaks, he theorizes, the companies will still be in need of research but their facilities will be inadequate. Therefore, many will turn to McGill for help.

It is expected that most of the research will be done in the fields of applied science and engineering.

"Science will tend to pay off first because people there are more enthusiastic about contact," Croft said.

OIR is expected to be self-supporting after three years, at which point the government grant will run out. The Office hopes to support itself on the basis of a commission on each contract it obtains for McGill.

by ze'ev ionis

## Sir George executive to be impeached?

The Student Legislative Council of Sir George Williams University voted Wednesday night to begin impeachment procedures against its whole executive.

A motion of non-confidence was passed because the faculty representatives, who made up 10 of the 14 seats on council that night, decided to restructure the SLC into a loosely organized co-ordinating committee instead of the strict central body it is presently.

The Student Association executives have been given a week from Wednesday to hand in their resignations. If they fail to do so, a campus-wide referendum will be held October 5 and 6, at which a two-thirds majority of those voting will be sufficient to remove the executive from office.

Originally, Council had decided to vote on a motion of non-confidence with reference only to Len Bentley, President of the Students' Association. The motion was passed at a council meeting September 1. The Council's reasons revolved around three main issues: Bentley's alleged incompetence, his unilateral disregard of the budget policy of the SLC, and his refusal to consult council when making decisions.

Some Council members claim that Bentley's behavior was dictatorial. One executive described how Bentley refused to acknowledge a student during an open council meeting. When asked why by a student representative, Bentley reportedly said, "He should speak through you, you're his rep."

Financial V-P Giles Wooding and Bentley offered a tentative budget of the Students' Association to the Undergraduate Faculty presidents at a five hour meeting held in the middle of August. Several

cuts and changes were made in this budget by the presidents. However, when Bentley offered the budget to the SLC for approval, he offered the original one. This led Arts Students' Association president Jonathan Fisher to charge, "No matter how much we discuss the budget, the executive is going to do what they wish."

Bentley offered a defence: "They cut it so badly that I don't think we could even afford a typist."

He went on to allege that "a clique" which "last year ran the SA" was after him. "There are a lot of guys on the third floor who go to bed at night dreaming that when they wake up they'll have heard Bentley has resigned."

If the students at Sir George vote to remove the executive from office, the present constitution calls for a by-election to be held to fill the vacant positions. But, by that time, the presidents hope to have amendments to the Constitution passed which would make the Students' Association less monolithic.

### WHAT HAPPENED

Due to difficulties arising from the *Daily's* change of printers, yesterday's paper was delivered late. We have tried to compensate for the inconvenience by making yesterday's paper available today.

In addition to all the other hassles with yesterday's paper, several photo credits were omitted unintentionally. We should like to thank the *Montreal Star* for providing the photographs which appeared on pages 5 and 11 and *Quebec Presse* for the photograph on page 25. We also thank Stanley Ryerson for his advice concerning the graphics on pages 15, 16, 17 and 18.



daily photo by harold rosenberg

**FROM THE ASHES OF THE OLD COMES THE NEW.** While bulldozing the site of the future Faculty of Management building, the University has announced the birth of the Office of Industrial Research, an organization set up to ensure that McGill continues to serve the interests of the business community in Quebec.



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**HILLEL:** Oneg Shabbat (try it) at Hillel House 3460 Stanley, 3:45 pm today.

**BLOOD DRIVE '71:** Sign up to work on the blood drive at Union 464 anytime today.

**HILLEL:** Open house, drop in, (Cafeteria open between 12-2.) Hillel house 3460 Stanley, all day.

**USED BOOK SALE:** Collecting used books: Sept. 15-20; selling books: Sept 22-28, Union B24 all day.

**SGWU GEORGIAN PLAYERS:** Auditions for our first production this year in Henry Hall Bldg. Rm. H333, Sept. 20-22, 6-10 pm.

**JEWISH FREE UNIVERSITY:** Anyone (esp. faculty and grads.) interested in leading a course or seminar call 845-9171 any time today.

**ISA:** Anyone interested in meeting UNIS students contact Annie at McConnell Hall Rm. 223 or Union B40, 392-8940.

**CHINESE STUDENTS' SOCIETY:** Freshman reception and reunion in Union ballroom at 8:30 pm.

**FRIENDS OF CHINA ASSOC:** Talk and discussion on Dr. Norman Bethune. Guest speaker: Ted Allan, well-known playwright and biographer of Bethune. McConnell Engineering Bldg. 204 at 8 pm.

### SATURDAY

**HILLEL:** Wine and cheese party, 50 cents. At the Hillel House, 3460 Stanley, Saturday Sept. 18, 8 pm.

## urgent

All students who have worked as Community McGill volunteers at the Allan Memorial Institute are needed to act as guides for an open house at the A.M.I. on Friday, October 1st, anytime between 11 AM and 9 PM. Please leave your name, phone no., and address in the Community McGill Box in the Students' Council Office, as soon as possible. This is part of the McGill Sesqui-centennial Celebration.

CYNTHIA TAYLOR  
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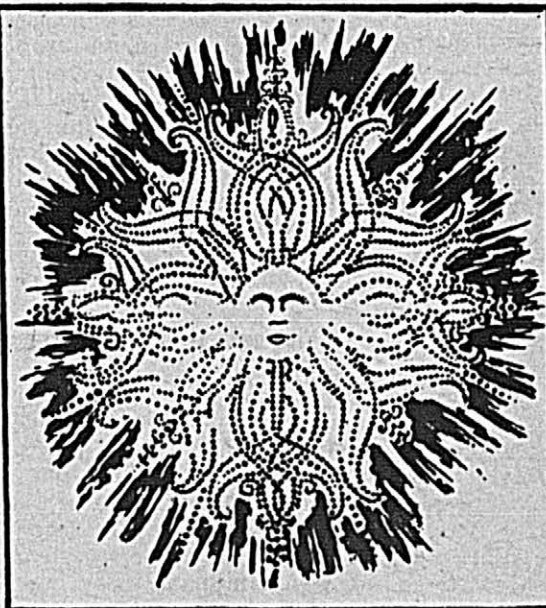
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## HILLEL STUDENTS' SOCIETY

cordially invites  
everyone to a  
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## JOHN LENNON's New Solo Album 'Imagine'



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## AUDITIONS

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Wednesday, Sept. 22: 5 p.m.  
and Thursday, Sept. 23: 7 p.m.

Moyse Hall, Arts Building.

\*Dance experience an asset, but not necessary.  
\*\* All McGill students are eligible to audition.  
Application forms available immediately in Arts 125.



## MCGILL DAILY

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phillipe faucher

## FAUT-IL QU'ON SORTE

## Classes sociales et ideologies nationalistes

"La lutte du prolétariat contre la bourgeoisie n'est pas dans son fond, mais sera dans sa forme, une lutte nationale. Le prolétariat de chaque pays doit en finir d'abord avec sa propre bourgeoisie."

Karl Marx et Friedrich Engels  
Le Manifeste du Parti Communiste.

Les relations entre les classes sociales et l'idéologie nationaliste se situent au centre du débat qui oppose les partisans d'un socialisme national aux partisans de la thèse internationaliste. Avant de trancher sur ce problème il est utile de reprendre rapidement la théorie de la nation telle qu'exposée par Gilles Bourque et Nicole Laurin-Frenette dans *Socialisme Québécois*.

On trouve dans la littérature sociologique de nombreux essais de définition du concept de nation (Ex: vouloir vivre collectif) mais aucun ne repose sur des faits objectifs d'analyse scientifique. L'article de Bourque et Laurin-Frenette montre comment la nation doit être ramenée "à des facteurs objectifs de structure", et propose comme définition: "La nation est l'effet spécifique des aspects nationaux d'une formation de type capitaliste."

Par aspects nationaux on désigne

principalement une unité économique, territoriale, juridique et politique. Plus accessoirement il est possible d'inclure; "une unité linguistique et culturelle de l'ensemble des groupes engagés dans des rapports de production de type capitaliste." La nation est donc un concept qui n'a pas d'existence objective mais qui se réfère à une construction liée au système de production de type capitaliste. Ce type de production nécessite dans sa phase de formation une unité économique, politique et idéologique.

Le concept de nation ne se comprend qu'en fonction de la classe dominante dans une formation sociale de type capitaliste; "La nation est nécessaire à la domination de la bourgeoisie dans toutes les sphères de l'activité sociale: domination économique dans le cadre d'un marché national, domination politique à travers l'Etat national centralisé sur un territoire juridiquement homogène, domination culturelle à travers la langue nationale, la culture et les symboles dits nationaux."

Faire du nationalisme une idéologie bourgeoise est une réduction arbitraire. Les aspects nationaux de la formation sociale concernent le prolétariat national. La lutte doit se faire dans le cadre capitaliste de la nation afin que la classe ouvrière puisse se servir des

aspects nationaux dans son intérêt. Ainsi quand Marx parle de "lutte nationale" dans le *Manifeste*, il faut comprendre: lutte qui se déroule dans le cadre de la nation.

A chaque classe sociale correspond théoriquement un nationalisme original. Ainsi au Québec on distingue deux types distinct de nationalisme. Le nationalisme de conservation met l'accent sur la participation canadienne-française à l'économie capitaliste canadienne. Le nationalisme de la petite bourgeoisie tel que présenté par le PQ vise l'indépendance politique dans le but de contrôler le développement capitaliste du pays. On ne rencontre pas d'idéologie comportant des éléments nationalistes qui soit propre à la classe ouvrière. Ceci vient du fait que cette classe subit la domination du système capitaliste tant sur le plan idéologique, que sur le plan politique et économique.

Cette situation est responsable de la politique incohérente et opportuniste de la gauche québécoise qui se prostitue "faute de mieux" ou "en attendant" avec le Parti Québécois et le NPD (waffle et compagnie). Il y a donc place pour une idéologie comportant des éléments nationalistes non bourgeois qui soient propres aux classes dominées.

Cette idéologie révolutionnaire de

caractère national se devra de mettre l'accent non seulement sur les aspects politiques mais devra intégrer les aspects économiques, politico-juridiques et culturels de la nation. Cette perspective peut s'illustrer par la différence qui existe entre lutter pour la défense du français et lutter en français: la bourgeoisie nationale se sert du français pour augmenter son contrôle sur le développement national. De son côté, le prolétariat, essentiellement français, lutte dans sa langue tout simplement.

S'il faut faire une part au caractère national dans la libération des classes dominées de la société québécoise, il ne faut pas oublier que cette libération est liée à celle du prolétariat nord-américain dans son ensemble: "Ce double caractère, national et international, de la lutte du prolétariat est un effet propre de la structure du mode de production capitaliste. Toute tentative de nier l'un ou l'autre, dans l'analyse comme dans la pratique, contribue à freiner la libération de la classe ouvrière."

1-Socialisme Québécois No. 20 Avril, Mai, Juin 1970, Montréal

2-op. cit., page 18

3-idem

4-op.cit., page 22

5-op.cit., page 55

## LETTERS

Turn on, turn on  
with Jesus

Sir;

In the hassle of registration, I was confronted with the University Student Handbook, which as usual contains vital information concerning student politics and activities. However, this year we were blessed with an extra section describing our new culture. In it we are told that drugs are "an integral part of our culture." (p 80, McGill Student Handbook). We are told how we can obtain "hallucinations". There is also a section describing how women can obtain abortions. We are told what our legal rights are, and how to conquer venereal disease.

Were I a freshman again, I would begin to wonder: did I come to get an education in

sciences, arts, engineering, etc., or did I come to become a part of the new culture dictated by drugs? Must I degrade my body, delude my mind, engage in anti-legal procedures, and take drugs to "see the world freely, without enforced values and rituals"? (p 67)

This type of (new?) mentality is shackled by its own chains. One never sees freedom by limiting oneself to free sex, to venereal disease, to "mind delusions" (as the dictionary defines "hallucination"), or to having to abort life. We are told that "VD is just a disease" (p. 85); in other words, a disorder of health. This disorder starts in the mind that is shackled up with temporary pleasures, behaving like animals, and trying to conquer a repressive culture.

True meaning must be found in a realization of self. People today develop a wrong sense of self by accepting the values which other people have of them. We fail to see that we are God-created humans. When we reject the self that God is creating, we begin to nurse the deep wounds of having been

cheated in life. These wounds produce a bitterness which rejects authority, and seeks acceptance through drugs and sex. We escape into this culture, which even the handbook has joined in dictating to us. Since rejection of self is the result of accepting the values those around us place on us, we try to compensate by seeking their approval. Constantly changing fads, drugs, et al show us this. Jesus emphasized this problem while speaking to a group of His disciples who were apparently shorter than they wanted to be. He identified their rejection of self by asking, "Which of you by taking thought can add one cubit to his stature?" (Matt 6:26)

We will never be able to accept ourselves until we first enter into an intimate and personal relationship with our designer. It is essential that we look at ourselves through God's point of view: "WE are the ones who strayed away like sheep! WE, who left God's paths to follow our own. Yet God laid on HIM (Jesus Christ) the guilt and sins of every one of us!" (Isiah 53:6)

God provided a way to overcome man's social, cultural, and political dilemmas: "As many as received Him, to them gave he power to become sons of God, even to them that believe on His name." (John 1:12)

This is what true Christians have been proclaiming for two thousand years. This is what the current Jesus revolution is about. People from all walks of life have, through faith in Jesus Christ, entered into a personal relationship with Him. Through this experience which is daily, one can experience reality and a true sense of self. One has communion with God; one has a guideline for living which supersedes the new culture. Sex becomes beautiful in its place; drugs become trivial in the light of an experience with Jesus. One has respect for law and works from within it to change it. Abortion, VD, bad trips, hate and all social evils are replaced by brotherly love in a reality and social order which is everlasting.

Mike Hoyer  
McG Dip ED 1



A.S. Frizzell

# Northern Ireland: The failure of imposed solutions



The news of an impending summit conference between the Premiers of the Irish republic, Northern Ireland, and the U.K. must give heart to those who still believe that troubled relations between individuals or groups can be settled quickly and efficiently by a congregation of our national elites over a cup of good old British tea. To the more cynical, however, such meetings might represent a rearguard action to salvage some part of a problem which they have been unable to contain.

The former attitude is neatly exemplified by the introduction to a front page story in a leading London newspaper a few days ago. It comments on the recent meeting between Mr. Lynch, Premier of Eire, and Mr. Heath; "there is a growing belief in London and Dublin yesterday that unless Mr. Heath and Mr. Lynch produce some accord in their meeting at Chequers tomorrow the situation will pass beyond the control of their governments." One might assume, then, that the recent spate of riots, bombings and gun battles in Ulster have been actions "controlled" by the respective governments involved.

If there has been an issue in British politics which politicians have in vain tried to influence it is the "Irish Question". It seems that the present administrations are having about as much success as their predecessors. This so called "question" is not, of course, a new

or recent issue in British political debate. In fact the roots of the current problem reach back to the late 17th Century when as a means of pacifying the Catholic heathen of Ireland, the enlightened government in Westminster instituted the "Scottish Settlements." This involved the transfer of population from the Presbyterian Glasgow West of Scotland region to the North Western part of Ireland; the intention being to contain the rebels in that part of the world who had supported the Catholic James Stuart in his feud with William, Prince of Orange, over succession to the throne; a contest that was finally settled at the River Boyne. The resulting battle left a legacy of folklore and bitterness which is still an integral part of the culture of Ulster.

Although there was considerable fer-

ment in the Province at the time such factors as abject poverty and potato famines were of more immediate importance to the people of Ireland than holy war with their neighbours. The next real historically significant period was the growth of nationalism in the late 19th Century, expressed through the medium of the small contingent of Irish M.P.s at Westminster. By siding with a minority Liberal administration and by such tactics as filibustering they managed to obtain several promises of independence until the issue split the Liberal party and in the short term precluded this. A later attempt at separation was thwarted by the arrival of the First World War; an Imperial conflict for which there was little enthusiasm in Ireland. A regiment of Protestant volunteers from the North did do

battle for the British Cause, a factor which would make it difficult for any post-war administration to grant independence, since to these northern Presbyterians the prospect of government by a Catholic dominated Parliament in Dublin was anathema. Successive British governments were plagued by rebellions in the Catholic south. The British also began to recognize a threat from an illegal terrorist group known as the Irish Republican Army. Although many of the leaders of this group had avowed Marxist leanings, the organisation received the support of conservative and centrist groups in their demands for a free Ireland, (Eamon De Valera, the conservative President of Eire was an I.R.A. officer). The range of I.R.A. activities was such that the British were forced to deploy a considerable body of troops in the troubled province.

In 1921 independence was granted. The problem of the Protestants in the North was circumvented by a compromise; this involved partition of the six Northern counties which would remain part of the U.K. but with their own Parliament, (Stormont), in Belfast. It must be emphasized that the authors of this solution viewed it not as a long term answer to the problem; partition was an expedient and little else. The essence of the present chaos is that to both religious groups this solution was much less than perfect. The Catholics felt they had fought for a free Ireland and not a free part of Ireland. They also viewed partition as the betrayal of the Catholic minority, (about one third of Ulster's population is Catholic). To the Protestants the very presence of this minority was, and is, seen as a threat to their stability. In the fifty years since partition there has been a continuum of hatred and mistrust between the two religious groups causing a dialectic of terrorism and repression.

The spark which ignited the smouldering passions in the North, causing the re-

Continued on page 5

A. S. Frizzell is ex-editor of the Strathclyde Telegraph and is a member of the executive council of the Students' Association, the University of Strathclyde, Glasgow, Scotland.



Irish history there was a non-sectarian force for political change little concerned with borders and religion; a group whose object was justice and reform within the existing political geography. The reforms they called for: 'one man one vote', the abolition of the 'B' specials, and legislation to end discrimination in housing and employment.

Discrimination and repression in Ulster did not take place under any mantle of stealth or intrigue. There was no need for such precautions since the Protestants were, by virtue of numbers, in the majority and could outvote the Catholic opposition; such is the polarization of opinion in Ulster that they did outvote the opposition on almost every occasion. A good example of the blatant discrimination in the Province is the local government in Londonderry. This city, the second largest in Ulster, has a predominately Catholic population, yet its administration was controlled by Protestants. The reason is electoral gerrymandering; at one point there was one constituency with 11 voters—all Protestants, whereas another had 25,000—a majority of whom were Catholics. Another issue of contention was the 'B' specials. This reserve police force made little attempt to cover up the fact that it was composed mainly of Protestant bigots—almost all its members were involved with a loyalist Protestant group called the "Orange Order". As one might expect, a reserve police force in Northern Ireland finds plenty to keep it busy, and stories of brutality and partisan approach of this one abound in Catholic districts.

It was in this atmosphere that the civil rights movement started its campaign, the main premise of which was non-violence. But violence there was, not initiated by the marchers in C.R.M. demonstrations but by baton wielding policemen and Protestant crowds. A weekend march to a small town called Dungannon was ambushed and injuries were severe. The police stood aside and refused to intervene, many of them gave positive encouragement to the attackers. Riots followed in Belfast, and in Londonderry barricades were erected. Two important developments resulted from this; first, feeling in Britain was such that the Labour government was being pressured to act, second, the I.R.A. started to give the marchers protection and to police Catholic areas where distrust of Royal Ulster Constabulary was evident. Previous to this the I.R.A. had little sympathy among Catholics in the North. Its campaign of terror in the 50s had resulted in nothing tangible in the way of political benefits but it had brought discredit upon them. Thus, whether, by design or downright incompetence the Protestant Unionist government played into the hands of the republican terrorists.

As rioting spread all over the country the R.U.C. was either unwilling or unable to fulfill their duties in protecting the Catholic community. Such was the inadequacy of the police in general that in order to retain some semblance of law in the Province the British government was forced to place troops in Ulster. In return for this support the Unionist



government was instructed to adopt a reform program which included reform of local government, the abolition of the specials, and British control of the local civil service.

Although Catholics had greeted the arrival of British troops with something like unrestrained joy, they quickly grew disillusioned. They saw that the Unionists had little ardor for the implementation of the reform program and they recognized as well that their demonstrations received rough treatment from the troops. The Protestants saw the very existence of the reform plan as capitulation to popery and started their own terrorist activity.

With the spread of rioting, the officially disbanded 'B' specials formed private "gun clubs". But all acts of terrorism were officially linked to the I.R.A. even when it was obvious that there were two sides involved. The "Entente Cordial" between Catholics and troops was over.

In the last month or so the violence has escalated—the reason: internment. To a Catholic in Northern Ireland the filthiest word in the English language, after 'Protestant' of course, is internment. The Army has opposed the measure for fear of reprisals but it has been enacted despite their misgivings. When a recent demonstration by Protestants in Londonderry promised trouble, the Unionist government hesitated to ban it, for fear of heightening antagonisms. They got round this problem by producing a package deal which incorporated banning the march and internment; the Army reluctantly agreed. The result was the most recent flare-up in Ulster which has boosted the civilian death toll to over one hundred and that of British soldiers to twenty-two.

The government move was at best a weak one. Internment has been on the books for so long that I.R.A. men rarely sleep at home. Hostilities have only increased. After the government ban the British commanding officer in Northern Ireland explained to newsmen in euphoric terms how he had defeated the I.R.A. at a stroke through internment. Meanwhile, his opposite number in the I.R.A., in equally emotive language, described at a Belfast news conference he and his men would instigate a new reign of terror. In retrospect the latter claim seems to have been the more accurate. And for the first time militant groups have received open support from the sectors they purport to represent.

To talk of a solution of the Irish problem now is to enter the realm of absurdity. There is no panacea for a situation whose evolution incorporates centuries of discontent. But this does not seem to be the attitude of the politicians involved who still feel that they can impose solutions on a people sick to the teeth of paternalism. Wittgenstein once said that "the world of the happy man is different from the world of the unhappy man". In the Ulster example the world of the unhappy man—and there are plenty of these—is incomprehensible to the happy man. As such the real decisions concerning the future of Ulster will be taken not by governments but by the people themselves.

What we can say, admittedly with the benefit of hindsight, is that the problem need never have been so serious. The action and inaction of the governments involved have only aggravated the problem.

One can harbor little sympathy for the Unionists' complaints of terrorist atrocities. Even now their invective is directed solely towards the I.R.A. What credence can such a government have among a minority who suffer from the excesses of the bigots on the other side? The I.R.A. never had automatic leadership of the Catholic community. They were propelled to that position by the force of circumstances—circumstances often exacerbated by the governments in London and Belfast. Circumstances too which eclipsed the Civil Rights Movement, a fact which resulted in the representation of Catholic dissent being channelled into the hands of snipers and saboteurs.

Unionist politicians feel that now the situation has developed into what is more or less a terrorist war and that once the I.R.A. is beaten everything will return to normal. Such optimism has little foundation. The Catholic minority is no longer prepared to suffer without complaint the iniquities they accepted in the past. What's more the degree of repression required to silence such protests is so great that the British public, already shocked by reports of army brutality, would probably oppose a move to provide the necessary instruments for that repression.

#### Continued from page 4

cent crisis, was the formation of a civil rights group and the subsequent treatment of that group by the authorities. The movement was conceived of by a group of students at Queens University, Belfast, who formed a political party called "Peoples Democracy", and by other leading lights of the Catholic minority. Although the members of this group concerned themselves primarily with the rights of the Catholic minority its membership cut across sectarian lines. The core of student members were indeed revolutionaries but they were for the time being at least, prepared to fight on substantive issues for which they received almost total support of the Catholic population and a few Protestants. Perhaps the most interesting aspect of this movement was that it was non-Republican in its aims. The traditional dissent of this group had the purpose of securing political union with their Catholic brothers south of the border. The civil Rights Movement had, however, little stomach for annexation by the Irish Republic where conservatism and Catholic authoritarianism are plainly evident, even to the level of crude censorship. So for the first time in centuries of



# Pedersen: He's only trying to help



Eigil Pedersen

Eigil Pedersen, professor of education and recently appointed Dean of Students, thinks he can best improve university structures through "intellectual and persuasive", rather than "coercive", intervention.

As the press releases testify, he has come up the hard way—from Little Burgundy to McGill's Faculty of Education, via Sir George, McGill, and Harvard.

Pedersen's research into the effects of middle class values on "lower class" pupils is perhaps as much a result of his own experiences as it is a subject of an academic undertaking.

On the basis of his recent highly-detailed research, Pedersen believes that the structuring of the elementary school system tends to favour the middle class child, depriving the lower class child of an equal chance to succeed.

"What we are really zeroing in on are the relationships between the middle class teachers and the lower class students", Pedersen clarified.

Pedersen recognizes that he is ignorant of general student issues and complaints, yet he actually thinks that this may be an asset.

"It will give me a fresher outlook," he enthused.

Pedersen wants to communicate with students.

"The first priorities are evidently talking—both with students . . . and with those who are associated with stu-

dents".

He believes he has two roles to play as dean.

"Firstly, I have to be a kind of a reactor . . . a good listener," Pedersen sees himself as student-oriented.

But passivity does not a Dean of Students make.

"I have to go on the offensive as well, not just be a reactor," he elaborated. He feels that he may be able to help the individual student overcome the restrictions inherent in an institution which has developed along what he calls "creative-oriented" lines.

Pedersen has recently conducted research concerning socio-economic influences like teachers, on the development of elementary school students.

He says that the student academic "self-concept" is developed early through "interaction" with his teachers. He adds that this is especially true at the "lower class" levels, where the student often feels that his parents are unqualified to develop his "self-concept".

Because the lower class, often hungry child generally cannot meet the expectations of his teachers, according to Pedersen, he tends to develop a "failure" identity which leads to poor performance and drop-out at higher levels.

"Different expectations lead to different progress," the new Dean of Students explained.

This tendency is emphasized by

conflicts in values and mores between teachers and students of different class origins. This process transcends linguistic lines, and is as true for the French as for the English school systems.

Another factor leading to the higher failure and drop-out rate of the lower class student is the unfair allocation of resources, Pedersen feels.

Despite the obvious need for reform of an archaic school system, Pedersen feels, predictably, that it is hard to make recommendations.

"It is an extremely complex thing," he said. "There are no simple solutions."

Pedersen has been a member of the Faculty of Education since 1958.

He received his high school and Bachelor of Arts degrees from Sir George Williams night school. His MA was granted by McGill and his EdD by Harvard Graduate School.

He was recently elected President of the Canadian Association of Professors of Education for 1971-72, and sits on the Planning Committee for the Quebec Institute of Research in Education.

Pedersen is a member of the Senate and of the Senate Steering and Nominating Committees. For the last two years, Pedersen has also chaired the Educational Research Department and the Department of Educational Psychology and Sociology.

## NOTICE TO ALL FOREIGN STUDENTS

"The period during which these students may remain in Canada may be extended by an immigration officer, provided that the students remain in good standing with and actual attendance at your institution, and provided that they have observed the conditions of their admission to Canada and are able to comply with the requirements of the Immigration Act and Regulations.

The non-immigrant status of some of these students will, unless renewed, expire during your 1971-72 academic year. Would you therefore please inform the students concerned that they are invited to apply for non-immigrant status at room 725, 7th Floor, 305 Dorchester Blvd West, Montreal, from 8:15 a.m. to 3:15 p.m. on September 20th, 21st, 22nd and 23rd, 1971.

If the extension of status is to be carried out promptly and smoothly, a student should have all the required documents in his possession. These documents are:

- passport and travel documents (if applicable);
- pink copy of "Student Entry Certificate";
- proof of registration in the University for the academic year 1971-72;
- evidence of adequate funds;
- documentary proof of authority to transfer funds to Canada if required;
- evidence of return passage or evidence that funds will be available for that purpose upon completion of studies;
- letter or valid card from sponsoring organization (if applicable)."

## ATTENTION LAW STUDENTS

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## HILLEL STUDENTS' SOCIETY

# THE JEWISH FREE UNIVERSITY

The JFU is a radical new approach to Jewish learning. It is in the process of being formed by students in Montreal who feel there is a genuine need to enrich their knowledge of Judaism & Jewish culture. The subject of the JFU is Jewish civilization in all its aspects. The method is free, critical inquiry into the roots of Judaism.

ANYONE who would be interested in teaching or leading a course or seminar is urged to call 845-9171 and leave their name.

ANYONE with an idea for a course topic is urged to do likewise.

## ID CARDS

Some students did not have their IDs validated this year with an embossed 72. Since prove that the card is not forged, these students are requested to see the registrar's office.



## McGILL MEN'S INTRAMURALS

### NEED CANADIAN DOLLARS?

The McGill Intramural Sports Department is now accepting applications from qualified students for the following part time positions:

Referee in Chief—Intramural Football  
Referees and Linesmen — Intramural Football  
Referee in Chief — Intramural Basketball  
Referee in Chief — Intramural Volleyball  
Equipment Manager — Intramural Ice Hockey  
Referee in Chief — Intramural Ice Hockey  
Referee in Chief — Intramural Broomball  
Referee in Chief — Intramural Waterpolo  
Tournament Supervisor — Intramural Tennis  
Director — Intramural Swim Meet  
Tournament Supervisor — Intramural Badminton  
Tournament Supervisor — Intramural Squash

Interested candidates are asked to pick up an application from the Intramural Office, Room 7, in the Currie Gym.



## McGILL MEN'S INTRAMURALS

### NEED \$\$\$

REFEREES AND LINESMEN are urgently needed for the Intramural Football Season.

OFFICIALS CLINIC will be held Monday, September 27th, at 1:00 p.m. in the Lecture Room of the Currie Gym.

SIGN UP at the Intramural Office, Room 7, in the Gym.



## Mini-Market

These ads may be placed in the advertising office at the University Centre from 10 am to 4 pm. Ads received by noon appear the following day. Rates: 3 consecutive insertions — \$3.00 maximum 20 words. 15 cents per extra word.

### FOR SALE

**LAB COATS ON SALE** now in room 129 McIntyre Building. Men's & ladies' sizes. Open 8:30 AM to 4:30 PM.

**STUDENTS' USED BOOK SALE.** Deposit books for sale at B-24 of the union. Collection runs from Sept. 15-20. See notices for exact times.

**SKIS, METAL;** bindings; Henke boots, size 8 1/2. Perfect condition. Call 937-7965.

Will sell at half-price: **LAW TEXTS** for 1st yr. Civil & Criminal. Also Freund's Modern Elementary Statistics. Flugel's Psych. of Clothes. Murphy's Historical Intro. to Mod. Psychology. Woodworth's Contemporary Schools of Psychology. Hill's Genetics & Human Heredity. Tel: 334-7576.

### HOUSING

**SUBLET, 2 1/2 ROOM APT.** at 3525 Aylmer Apt. 604. \$125. Call 482-0320/352 or 843-5268 after 6 pm.

**INDIANS, PAKISTANIS,** Curried food lovers. \$22.50 per week up. Come try our sample. 3495 Hutchison between 4 to 6 PM weekdays.

**SHARE LIVING QUARTERS,** Guy mid-twenties to share with opposite. 487-6634 evenings.

**AYLMER 3556,** near McGill rooms with fridge, stove, sink, linen supplied - \$16-\$18 weekly. Phone 849-4887.

**4 1/2 ROOM APT.** to share with clean and quiet English speaking male student - only \$40 monthly if long term. Furnished with taste, desk, very easy transportation; 10 min. from Guy. Call 341-6365 pref. evenings or 430-2725.

**APT. TO SHARE,** male or female, Atwater district. Park, balcony, stereo. Own bedroom. Older student preferred. If possible vegetarian. 934-0685 evenings, weekends.

### MISCELLANEOUS

**BIG RED BUS TO BISHOP'S.** Follow the Redmen, Saturday Sept. 18. Tickets \$3.25 (Engineers \$2.50). EUS office, McConnell Building 392-8067. EUS Red & White Committee.

**M.O.C.:** Open meeting September 21, 7:30 PM in Union B26/27. Slides, movies, etc; nominations for new vice president.

**PETER:** Let's get the band together again now that Ceth's gone. Linda. 844-5497.

### TYPING

**STENOGRAPHER:** Many years experience with books, theses and term papers. Electric typewriter. Call 731-9988.

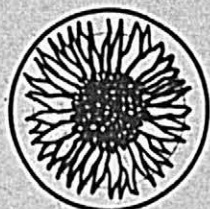
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### WANTED

**TYPIST OF MATH. MANUSCRIPTS,** perfect English at \$1 per page. 932-8314 or 392-5302.

**ACCUMULATIONS AND COLLECTIONS OF OLD COMIC BOOKS** wanted. High prices paid for old marvel & D.C. comics. Call Bob 482-1984.

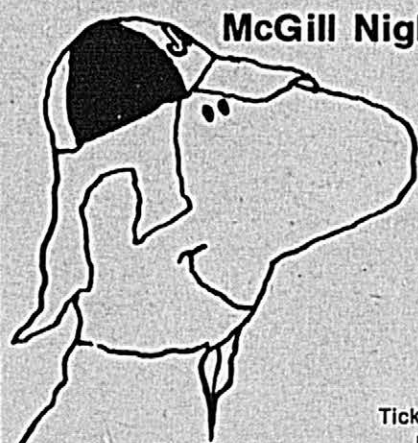
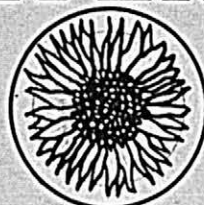


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for faculty & family  
September 21

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Tickets and Information (392-5491)

Deadlines for Tickets FRIDAY

# MCGILL STUDENTS' SOCIETY

Applications are now called  
for the following positions:

**University Affairs Director**  
**Consumer Protection**  
**Programme Director**  
**Cafeteria Committee Chairman**

— Application forms available  
at Students' Council Office  
in University Center. 9 AM - 5 PM  
— Deadline for applications  
will be Friday, September 24, 1971

*Jimmy Chong*  
Executive Applications Director

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